

Further Assistance to Our Students of Pali - No. 1

Studies on the Maṅgalasutta Translation and Grammatical Notes

Evam me suta.m | eka.m samayam bhagavaa saavatthiya.m viharati |
jetavane anaathapi.n.dikassa aaraame. Atha kho a~n~nataraa devataa
abhikkantaaya rattiyaā abhikkantava.n.naa | kevalakappa.m jetavanam
obhaasetvaa yena bhagavaa tenupasa'nkami. | Upasa'nkamitvaa bhagavantam
abhivaadetvaa ekamantam a.t.thaasi. | Ekamanta.m .thitaa kho saa devataa
bhagavantam gaathaaya ajjhabhaasi.

Evam me sutam: Thus | by me | it has been heard

eva.m: indeclinable adverbially used. | me: inst. sg. of aha.m | suta.m: p.p.p.
of rt. su [su.naati] + ta. suta.m is in the nom. sg. as the subject, with the doer of
the action [pass.] in the instrumental in me. .

eka.m samayam = at one time: acc. of time when | bhagavaa = the Exalted
One: nom. sg. subject | saavatthiya.m viharati = dwells in Sravasti.
saavatthiya.m: loc. sg. place where.

jetavane = at Jeta's grove: Genitive Case Compound | anaathapi.n.dikassa
aaraame = in the monastery of Anaathapi.n.dika. Jetavane and aaraame are both
Loc. sg. indicating place where.

Atha kho = Thereupon | a~n~nataraa devataa = a certain deity: nom. sg.
fem. | abhikkantaaya rattiyaā = when the night was far advanced. Loc. Absolutive
| abhikkanta: p.p.p. prefix abhi + rt. kam [kamati]+ ta | abhikkantava.n.naa = she
who was of exceeding radiance: Relative Compound [Bahubbiihi]. Nom. sg. f.

kevalakappa.m jetavanam = entire Jeta's grove | obhaasetvaa = having
illuminated. Obhaasetvaa: Gerund. prefix o [< ava] + causative base bhaase- of rt.

bhaas [bhaasati = shines]. yena bhagavaa = where the bhagavaa was | ten' upasa'nkami = there approached | upasa'nkami: aorist 3rd. sg. prefixes upa + sam + rt. kam | Note this yena... tena relative construction which indicates 'direction where.'

Upasa'nkamitvaa = having approached. Gerund. [Explained above] | bhagavantam abhivaadetvaa = having saluted the bhagavaa. abhivaadetvaa: Gerund. prefix abhi + causative base of rt. vad [vadati] | ekamantam a.t.thaasi = stood on a side. a.t.thaasi: s-aorist 3rd. sg. aorist augment a- + rt. thaa + si.

Ekamanta.m .thitaa = standing on one side. .thitaa: p.p.p. of rt. thaa [ti.t.thati] | kho saa devataa = that same deity | bhagavantam gaathaaya ajjhabhaasi = addressed the bhagavaa in a verse. gaathaaya: inst. sg. fem. Instrument of means: 'with which'. Ajjhabhaasi: aorist 3 rd. sg. Prefix adhi + aorist augment a- + rt. bhaas [bhaasati] + i.

1. Bahuu devaa manussaa ca ma'ngalaani acintayum
aaka'nkhamanaa sotthaanam bruuhi ma'ngalamuttamam.

Bahuu = numerous: nom. pl. | devaa manussaa ca = gods and men. Note the use of a single ca at the end of both nouns. Instead of devaa ca manussaa ca |

ma'ngalaani acintayum = thought of success-generating factors. Acintayum: Aorist 3rd. pl. Aorist augment a- + rt. cit [cinteti / cintayati = think, think of]. |

aaka'nkhamanaa sotthaanam = anticipating, wishing for well-being. aaka'nkhamanaa: Pr. participle. Nom. pl. m. Prefix aa + rt, ka'nkha [ka'nkhati = doubts. With prefix aa+ wish for] + maana. Sotthi, suvatthi and sotthaana are all traceable to Skt. svasti = well-being. |

bruuhi ma'ngalam uttamam = declare [to us] the supreme success-generating factors.

2. Asevanaa ca baalaanam pa.n.ditaana~n ca sevanaa

puujaa ca puujaniiyaanam etaṃ ma.ngalamuttamam.

Asevanaa ca baalanam = non-association of the unwise. Asevanaa: verbal noun. Negative a + nominal form from rt. sev [sevati = associates, keeps company with] + ana. C.f. bhaja+ana, payirupaas + ana. |

pa.n.ditaana~n ca sevanaa = seeking the company of the wise |

puujaa ca puujaniyaana.m = honouring those who are worthy of honour. puujaniya: future passive participle, formed by the addition to the root - ya, - aniya and -tabba |

eta.m ma'ngalam uttama.m = these constitute the supreme success-generators.

3. Patirupadesavaaso ca pubbe ca katapu~n~nataa attasammaapa.nidhi ca etam ma'ngalamuttama.m

Patirupadesavaaso = residence in a suitable region. Multiple Compound [1.Adjectival Compound within a 2. Case Compound: 1. patiruupa + desa 2. patirupadesa + vaasa].

pubbe ca katapu~n~nataa = the fact of being one who has done good deeds in the past. katapu~n~nataa: abstract noun formed by the addition of the suffix - taa to the Relative Compound katapu~n~na = he who has done good deeds.

attasammaapa.nidhi = perfect stabilising of oneself. Multiple Compound. 1. sammaa + pa.nidhi is an Adjectival Compound. 2. atta + sammaapa.nidhi could be viewed as a Case Compound. Pa.nidhi: prefixes pa + ni + rt. dhaa. Note a gerund form in mana.m panidhaaya.

4. Baahusacca~n ca sippa~n ca vinayo ca susikkhito subhaasitaa ca yaa vaacaa etaṃ ma'ngalamuttamaṃ.

Baahusacca~n ca sippa~n ca = Greatness of learning and skilled

craftmanship. Baahusacca is abstract noun derived from bahussuta [bahu + suta + ya]. Literally 'having heard much'.

vinayo ca susikkhito = conduct well-disciplined. Su = well + sikkhita: p.p.p. of sikkhati = disciplines.

subhaasitaa ca yaa vaacaa = whatever are well-spoken words. Su = well + bhaasita: p.p.p. rt. bhaas [bhaasati = speaks]

5. Maataapituupa.t.thaanam puttadaarassa sa'ngaho
anaakulaa ca kammantaa etam ma'galamuttamaṃ.

Maataapituupa.t.thaanam = caring of or attendance on parents. Multiple Compound. 1. maataa + pitu is Copulative Compound or Dvanda Samaasa contained within Maataapitu + upa.t.thaanam which is Genitive Case Compound. Upa.t.thaana: Prefix upa + rt. thaa [upa.t.thahati = attends on]. But rt. thaa takes the reduplicated form ti.t.thati.

puttadaarassa sa'ngaho = maintenance of wife and children. Putta + daara: Copulative Compound or Dvanda Samasa. Note the use of the singular of the resultant compound in puttadaarassa. Sa'ngaha: verbal noun. Prefix sa.m + rt. gah [ga.nhati = takes]. sa'ngaha = making provision for.

anaakulaa ca kammantaa = activities which are not perverse. Negative an + aakula = confused. kammanta = activities, employment. rt. kar + ma + anta

6. Daana~n ca dhammacariyaa ca ~naatakaana~n ca sa'ngaho
anavajjaani kammaani etam ma'ngalamuttamaṃ.

Daana~n ca dhammacariyaa ca = generosity and righteous living. Daana: rt. daa[dadaati / deti]+ na. C.f. rt. paa / pibati has paana [= drinking], rt. maa / minaati has maana [= measuring / arrogance].

~naatakaana~n ca sa'ngaho = care of kith and kin.

anavajjaani kammaani = blameless actions. vajja: blameable, reproachable.
rt. vad + ya fut. pass. part. to be spoken about. Note the use of a, ana and an-
[before vowels] in place of the negative particle na.

7. Aarati virati paapaa majjapaanaa ca sa~n~namo
appamaado ca dhammesu etam ma'ngalamuttamaṃ.

Aarati virati paapaa = restraint and departure from evil ways. Rati = delight,
delighting in. rt. ram / ramati. Note the use of prefixes aa- and vi- in the negative
sense. Note also the use of the Ablative in paapaa in the sense of abstain or
desist from.

majjapaanaa ca sa~n~namo = restraint from the use of intoxicants. majja =
that which causes intoxication. rt. mad [majjati = slips into slackness] + ya.
Therefore majja + pamaada in the 3rd. of the five precepts of the pa~ncasiila can
be best rendered as ' errors or faulty judgements brought about through
situations of intoxication'.

appamaado ca dhammesu = diligence in the pursuit of goodness.
Appamaado: verbal noun. Negative prefix a [for na] + prefix pa + rt. mad
[explained above]. C.f. rt. kam / kaameti giving kaama || rt. labh / labhati giving
laabha || bhaj / bhajati giving bhaaga || yaj / yajati giving yaaga.

8. Gaaravo ca nivaato ca santu.t.thi ca kata~n~nutaa
kaalena dhammasava.nam etam ma'ngalamuttamaṃ.

Gaaravo ca nivaato ca = respectfulness and gentleness of behaviour.
Derivative abstract noun from garu = respectful, heavy. Note similar derivative
noun forms in uju [straight] > ajjava = straight-forwardness || mudu [soft] >
maddava = softness of heart. nivaato = Literally absence of windy violence. ni [= no]
+ vaato [= wind]. Hence 'not liable to be ruffled'.

santu.t.thi ca kata~n~nutaa = contentment and a sense of gratitude.

Santu.t.thi: abstract noun from prefix sam + rt. tus [tussati = is satisfied] + ti [note the cerebralization of the dental - t - here and its aspiration, at the same time, on account of the final sibilant [- s -] in the rt. tus. Note other derivative forms of tus-like santosa = satisfaction with as in sadaara + santosa|| santussako = easily satisfiable. Also note -ti in titti = satisfaction from rt. trup [tappeti] + ti. e.g. titti kaamesu vijjati.

kata~n~nutaa = gratitude. Abstract noun derived from kata.m + ~nuu from rt. ~naa / jaanaati = knows [one who knows the good done to oneself] + suffix - taa. C.f. matta~n~nutaa ca bhattasmim = knowing the limits with regard to food.

kaalena dhammasava.nam = at proper time, listening to the Dhamma. Kaalena used here in the Instrumental to imply the meaning of proper or appropriate. It is also used in the Genitive to give the idea of early and 'in time' as in kaalass'eva u.t.thaaya = rising early or rising in time.

dhammasava.nam: Genitive Case Compound. savana: verbal noun derived from rt. su [su.naati / su.noti = hears, listens to]. Note forms like rt. cu / cavati = passes away: cavana || rt. badh / bandhati = ties up: bandhana || rt. lip / limpati = applies: lepana || rt. muc / moceti = releases: mocana

9. Khantii ca sovacassataa sama.naana~n ca dassanam
kaalena dhammasaakacchaa etam ma'ngalamuttamaṃ.

Khantii ca sovacassataa = Forbearance and pleasantness of speech. Khanti: verbal noun from rt. kham [khamati = forbears] + ti. [Already studied above under santu.t.thi and titti etc.].

sovacassataa: Double derived abstract noun: 1. su + vacas + ya = fact of having pleasant speech. 2..sovacassa + taa. Note abstract nouns which are formed by the addition of -ya like gela~n~na < gilaana || vesaarajja < visaarada || baahulla < bahula || vepulla < vipula

kaalena dhammasaakacchaa = regular discussions on the Dhamma.
dhamma + saakacchaa: Gen. Case Compound.

10. Tapo ca brahmacariya~n ca ariyasaccaanadassanaṃ
nibbaa.nasacchikiriya ca etam ma'ngalamuttamaṃ.

Tapo ca brahmacariya~n ca = Religious austerity and celibate living. Tapo: nom. sg. n. [Skt. tapas] from rt. tap / tapati = generates heat. Hence pursuit of intense religious fervour. brahma [highest] + cariya [conduct] = life of celibacy [= Buddhist life of pabbajjaa].

Ariyasaccaanadassanaṃ = realization or comprehension of Noble Truths. Ariyasaccaanam + dassanam. Note that this is an instance of Sandhi [joining together] and not Compound. The final nasal or niggahita - m - of the genitive plural form of saccaanam is dropped before joining with + dassanam. C.f. buddhaana.m + saasana.m > buddhaanasaasana.m.

nibbaa.nasacchikiriya ca = realization of nibbaana. Genitive Case Compound. Sa + acchi + kiriya = brings before one's very eyes [Skt. saak.saata karoti].

11. Phu.t.thassa lokadhammehi cittaṃ yassa na kampaṭi
asokam virajam khemam etam ma'ngalamuttamaṃ.

Phu.t.thassa lokadhammehi = Of him who is touched or affected by the nature of the world. phu.t.tha: p.p.p. of rt. phus [phusati = affects] + ta. Note the cerebralization and aspiration of the final -ta of the p,p,p, on account of the final -s of the rt. phus.

loka + dhammehi: Genitive Case Compound. Instrumental case of dhammehi as the agent of the action reported in the passive: phu.t.tha.

cittaṃ yassa na kampaṭi = whose mind does not tremble. Note citta.m is nom. sg. neuter as subject of kampaṭi [rt. kampa].

12. Etaadisaani katvaana sabbattha m-aparaajitaa

sabbattha sotthim gacchanti tam tesam ma'ngalamuttaman'ti.

etaadisaani katvaana = Having performed such activities or acquired such accomplishments. eta [this] + disaani [like] > etaadisaani. Acc. pl. neuter. Object of katvaana. katvaana: Gerund. rt. kar + tvaa + na. C.f. Eva.m dhammaani sutvaana vippasiidanti pa.n.ditaa.

sabbattha m-aparaajitaa = everywhere undefeated. Sabbattha = everywhere, in every place. - m - placed between the two words which are joined is for euphonic combination. Note the use of -ttha [Skt. has - tra in these instances] denoting place or location in combination with pronominal stems like: ettha = here | tattha = there | yattha = where [relative]

sabbattha sotthim gacchanti = success they achieve everywhere. Sotthi = suvatthi = wellbeing. tam tesam ma'ngalamuttaman'ti = This is their highest achievement of success.

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Further Assistance to Our Students of Pali - No. 2

Studies on the Ratanasuttam

Translation and Grammatical Notes

1. Yaaniidha bhuutani samaagataani

bhummaani vaa yaani va anta.likkhe

sabbe ' va bhuutaa sumanaa bhavantu

atho' pi sakkacca su.nantu bhaasitam.

Yaani = whatsoever: nom. pl. n. of ya.m | idha = here: indeclinable |
 bhuutaani = beings: nom. pl. n. p.p.p. rt. buu [bhavati = becomes] + ta |
 samaagataani = assembled: nom. pl. n. p.p.p. prefixes sam + aa + rt. gam
 [gacchati = goes] + ta

bhummaani = terrestrial, i.e. of the earth: bhuumi + ya: nom. pl. n. | vaa = or |
 yaani = whatsoever | va = vaa [reduced metri causa] | anta.likkhe = in the sky:
 loc. sg. [Skt. antar + iik.sa = what is seen between heaven above and earth
 below].

sabbe ' va = all, everyone of them. sabbe: nom. pl. m. of pronoun sabba //
 fem. sabbaa nadii. [pl.] eva = also [inclusive suffix]. | bhuutaa = beings | sumanaa
 = pleased: su + mana = glad at heart | bhavantu = may they become. Imperative
 3rd. pl.

atho' pi = and thereafter: atha + api | sakkacca = reverentially, with respect.
 Skt. prefix sat + rt. k.r + t + ya | su.nantu = may they listen to. Imperative 3rd. pl.
 rt. su [su.naati]. bhaasitam = what is being [has been] said. p.p.p. rt. bhaas
 [bhaasati = says] + i + ta.

2. Tasmaa hi bhuutaa nisaametha sabbe
 mettam̐ karoṭha maanusiyaa pajaaya
 divaa ca ratto ca haranti ye baliṃ
 tasmaa hi ne rakkhatha appamattaa.

Tasmaa hi = therefore, for that reason. Abl. sg. of pronoun ta [tad]. It is
 referred to as Ablative of Reason. | bhuutaa = beings [explained above] |
 nisaametha = may they listen to, be attentive. Potential 3rd.pl. Attanopada
 [medial] | sabbe [explained above].

mettam̐ = spirit of friendliness: attitude of a friend [Skt. maitri < mitra = friend].

| karotha = develop [literally = do]. Imperative 2nd. pl. of rt. kar [karoti = does] |
 maanusiya = for the human. Adjectival noun from manussa [human being] + iya
 | pajaaya: Dat. sg. of pajaa = people, progeny.

divaa ca = by day also. Inst. sg. of div. [divasa = day]. ratto ca = by night
 also. ratto: Loc. sg. of ratti. [Skt. raatrau] | haranti = carry, take away, take up to.
 Present 3rd. pl. rt. har. | ye = they. Nom. pl. of yo | baliṃ = offering.

tasmaa = on that account, therefore. Ablative sg. of ta [tad] | hi: enclitic
 particle | ne = they [= te] | rakkhatha = Do protect. Imperative 2nd. pl. rt. rakkh
 [Skt. raks]. | appamattaa = without neglect. negative a + prefix pa + p.p.p. matta
 of rt. mad + ta.

3. Yaṃ ki~n ci vittam idha vaa huraṃ vaa
 saggesu vaa ya.m ratanam pa.niitam
 na no samam atthi tathaagatena
 idam ' pi buddhe ratanam pa.niitam
 etena saccena suvatthi hotu.

Yaṃ = what. Relative pronoun. Nom. sg. n. In agreement with following
 vittam | ki~n ci = whatsoever | vittam = treasure. | idha vaa = here or | huraṃ vaa
 = across or beyond. Indeclinable.

saggesu vaa = or in the heavens. Loc. pl. | ya.m ratanam = whatever
 valuable object | pa.niitam = which is dear . Note they are all nom. sg. neuter.

na = not: negative particle | no = to us = amhaaka.m | samam = an equal:
 Nom. sg. Subject of atthi | atthi = there is | tathaagatena = with the Tathaagata.
 Inst. sg. as required by sama.m.

idam ' pi = idam + api = this too is | buddhe = in the Buddha | ratanam
 pa.niitam: explained above.

etena = by or on account of this. Inst. sg. of eta [etad]. | saccena = truth. Inst.

sg. | suvatthi = su + asti = well-being | hotu = let there be. Imperative 3rd. sg. rt. huu / hoti.

4. Khayaṃ viraagaṃ amataṃ paṇiitaṃ
yadajjhagaa sakyamunii samaahito
na tena dhammena samatthi ki~n ci
idam ' pi dhamme ratanaṃ pa.niitaṃ
etena saccena suvatthi hotu.

Khayaṃ = extermination, extinction. rt. khii [khiiyati = becomes extinct] | viraagaṃ = detachment. prefix vi + rt. raj [rajjati = gets attached] + a. C.f. pa + mad + a = pamaada | amataṃ = deathless. negative a + p.p.p. mata of rt. mar [miyyati = dies] + ta | paṇiitaṃ [explained above]

yadajjhagaa: yad + ajjhagaa = which he attained. ajjhagaa: aorist. prefix adhi + aorist augment a + rt. gam. C.f. adaa [rt. daa], a.t.thaa [rt. thaa] | sakyamunii = the sage of the Sakyas. Genitive Case Compound | samaahito = being tranquilized. p.p.p. prefixes sam + aa + rt. dhaa [dadhaati = places] + i + ta.

na tena dhammena samatthi ki~n ci = There is nothing comparable with that Dhamma.: Note the construction with 'sama' for comparison, together with the Instrumental case. ki~n ci = whatsoever.

5. Yambuddhase.t.tho pariva.n.nayi suciṃ
samaadhim aanantarika~n~nam aahu
samaadhinaa tena samo na vijjati
idam ' pi dhamme ratanaṃ pa.niitaṃ
etena saccena suvatthi hotu.

Yam buddhase.t.tho = that which the Buddha supreme | pariva.n.nayi = extolled. prefix pari + rt. va.n.nay [va.n.neti / va.n.nayati] + i | suciṃ = as being pure.

samaadhim = tranquility [collecting together] of the mind. Abstract noun: prefixes sam + aa + rt. dhaa. p.p.p. samaahita. | aanantarika~n = continuous, uninterrupted | ~nam = that | aahu = they say.

samaadhinaa tena = with that composure [of mind] | samo = an equal | na vijjati = there exists not. rt. vid [vid + ya + ti > vijjati].

6. Ye puggalaa a.t.tha satam pasatthaa
 cattaari etaani yugaani honti
 te dakkhi.neyyaa sugatassa saavakaa
 etesu dinnaani mahapphalaani.
 idam ' pi sa'nghe ratanam
 pa.nītam etena saccena suvatthi hotu.

Ye = those: Nom. pl. of pronoun yo | puggalaa = persons | a.t.tha = eight | satam = by the wise: Genitive pl. of sat = virtuous. Note forms sabbhi: Inst. pl. as in Sabbhir ' eva samaasetha = Associate only with the virtuous and Dat. pl. in Sata.m hi so piyo hoti = To the virtuous he will be dear. Pasatthaa = praised by. p.p.p. prefix pa + rt. sas [saasati and samsati = praises] + ta. This use of the Genitive instead of the regular Instrumental is called the Genitive of Agent: Kara.natthe saamivacana.m.

cattaari = four. Numeral neuter. Mas. cattaaro. Fem. catasso | etaani = these. Nom. pl. neuter of eta [d] | yugaani = pairs. Nom. pl. neuter of yuga.m | honti = are, become. rt. huu / hoti = becomes.

te dakkhi.neyyaa = those worthy of offerings. Derivative noun: dakkhi.naa + e + ya. C.f aahuneyya. sugatassa saavakaa = disciples of the Well-gone One [i.e. Buddha]. Saavaka: rt. su [su.naati = listens to] + a + ka. C.f. rt. yaac + a + ka | rt. nii + a + ka > naayaka | rt. daa [deti] + a + ka > daayaka.

etesu = to or towards these. Loc. pl. | dinnaani = what is given. p.p.p. Nom. pl. neuter. of rt. daa. mahapphalaani = is of great fruition. Maha + phala: Relative

Compound [Bahubbiihi Samaasa].

7. Ye suppayuttaa manasaa daḷhena
 nikkaamino gotamasaasanamhi
 te pattipattaa amatam̐ vigayha
 laddhaa mudhaa nibbutim̐ bhu~njamaanaa.
 idam ' pi sa'nghe ratanam̐ paṇiitam̐
 etena saccena suvatthi hotu.

Ye suppayuttaa = those who are endowed with. Prefixes su + pa + rt. yuj [yu~njati = engages, yokes with] + ta | manasaa = with a mind. Inst. sg. of mana [s]. This final -s in these neuter nouns like manas, ayas [= iron], payas [= milk] gives them a -o ending, making them look like masculine puriso. Their stem form keep this -o ending. Note forms ayo + paakaara, payo + nidhi, mano + pubba'ngama. daḷhena = with a firm. Inst. sg. da.lha = firm. Note da.lhiya.m [da.lha + i + ya] = firmness, steadiness.

nikkaamino = setting out, proceeding forth. [i.e. embarked upon]. prefix ni + rt. kam [kamati = goes] + in. Opposite to the idea of pavisati = enters as in the words of Yakkha Alavaka to the Buddha. Prefix nis [with a sibilant in it] + kam would result in an aspirated -kkh as in nekkhamma. | gotama + saasanamhi = In the dispensation [i. e. religious set-up] of Buddha Gotama. Genitive Case Compound.

te pattipattaa = they who have reached the goal. Case Compound. patti = prefix pa + rt. aap [pappoti = reaches] + ti. Note forms like rt. t.rp + ti = titti [= satisfaction], rt. muc + ti = mutti [release], rt. cu + ti = cuti. Patta = reached. p.p.p. prefix pa + rt. aap + ta. | amatam̐ = immortality [state of], i.e. deathless = negative particle a + mata [= dead] | vigayha = having plunged into. Gerund. prefix vi + rt. gah [gaahati = plunges] + ya > vi + gay + ha [through metathesis].

laddhaa = having obtained. Gerund. rt. labh [labhati = obtains, receives] + tvaa | mudhaa = gratis, free. Indeclinable. | nibbutim̐ = release from samsaara: no

more rolling on. prefix nir + rt. vrit [vattati = rolls on] + i. Note Nirvana being described as 'wherein the wheel of samsaara rolls on no more': Yattha va.t.ta.m na va.t.tati | bhuj~njamaanaa = eating, partaking of, enjoying. Pr. participle Nom. pl. m. rt. bhuj [bhuj~njati = eats] + maana.

8. Yathindakhiilo pa.thaviṃ sito siyaa
 catuubhi vaatebhi asampakampiyo
 tathuupamaṃ sappurisaṃ vadaami
 yo ariyasaccaani avecca passati.
 idam ' pi sa'ghe ratanaṃ paṇiitaṃ
 etena saccena suvatthi hotu.

Yathindakhiilo = Just as a city-pole [like a totem pole]: yathaa + indakhilo. | pa.thaviṃ sito = planted on the ground. sito: p.p.p. rt. si [seti = resorts to. Skt. sri / sreti] | siyaa = would be. Potential 3rd. sg. of rt. as / atthi. An alternative form assa is also found. Pl. siyu.m.

catuubhi = by the four. Inst. pl. [common to all three genders] of catu = four. | vaatebhi = by the winds | asampakampiyo = unshakable. Future pass. participle. Negative a + prefixes sam + pa + rt. kamp [kampati = shakes, trembles] + i + ya

tathuupamaṃ = to be like that. [tathaa + upama.m] | sappurisaṃ = a virtuous person. sat + purisa. Adjectival Compound. | vadaami = I declare [a virtuous person to be like that].

yo = who | ariyasaccaani = noble truths. Acc. pl. neuter | avecca = having penetrated. Gerund. prefix ava + rt. ii [eti = goes] + t + ya. [tya > cca] | passati = sees from rt. dis [only in pass. dissati]

9. Ye ariyasaccaani vibhaavayanti
 gambhiirapa~n~nena sudesitaani
 ki~ncaapi te honti bhusappamattaa
 na te bhavaṃ a.t.thamaṃ aadiyanti

idam ' pi sa'nghe ratanam pa.niitam
etena saccena suvatthi hotu.

Ye = those who | ariyasaccaani = noble truths. Acc. pl. neuter. Adjectival Compound | vibhaavayanti = develop, nurture. Prefix vi + causative base bhaavaya [bhaave] of rt. bhuu.

gambhiirapa~n~nena = by him of profound wisdom. Relative Compound [Bahubbiihi Samaasa] | sudesitaani = well declared, preached. p.p.p. prefix su + rt. des [deseti = preaches] + i + ta.

ki~ncaapi = although [ki~n + ca + api] | te honti = they become | bhusa + ppamattaa = much indolent. bhusam = much. Indeclinable. Pamattaa: prefix pa + rt. mad + ta.

na = not | te = they | bhavam = an existence | a.t.thamam = eighth. cardinal numeral a.t.tha made an ordinal by the addition of the suffix -ma | aadiyanti = incur, contract. prefix aa + rt. daa / diyati.

10. Sahaavassa dassanasampadaaya

tayassu dhammaa jahitaa bhavanti
sakkaayadi.t.thi vicikicchita~n ca
siilabbatam vaapi yadatthi ki~nci
catuuhapaayehi ca vippamutto
cha caabhi.thaanaani abhabbo kaatum
idam ' pi sa'nghe ratanam pa.niitam
etena saccena suvatthi hotu.

Sahaavassa: saha + eva + assa = together with his. Saha goes together with dassanasampadaaya in the Instrumental, in the sense of with. | dassana + sampadaaya = acquisition of wisdom. Genitive Case Compound. Sampadaa = attainment, acquisition. prefix sam + rt. pad [pajjati = atains] + aa. Note the difference: bhidaa [rt. bhid + aa] in pa.tisambhidaa and bidaa in nibbidaa [ni + vid

+ aa].

tayassu = tayo + su = three indeed. tayo: numeral. masc. [fem. tisso, neuter tiini] . su: emphatic particle. | dhamma = states, qualities, conditions. Nom. pl. in subject - predicate relationship with jahitaa | jahitaa bhavanti = become abandoned, rejected. jahitaa: p.p.p. rt. haa [jahaati = abandons].

sakkaayadi.t.thi = notion or view of selfhood. Sa [sa / sva: one's own or sat: existing] + kaaya = body or personality [said to be equal to the erroneously grasped five aggregates of upaadaana] | vicikicchita~n ca = skepticism or undecided state of mind with regard to the basic religious teachings.

siilabbatam = siila + vata = [observances and practices [without any significant moral upgrading] | vaapi = vaa + api = or any | yad + atthi ki~nci = whatever else exists.

** catuuhapaayehi = from the four states of degeneracy. Note apaaya, niraya, vinipaata and duggati all imply falling away from the present rich state of human existence [which alone is regarded as the basis from where the culture of the religious life can be activated]. They are 1. niraya or the burning hells, 2. tiracchaana or animal existence, 3. petti [peta] or realm of the hungry ghosts. Under pa~ncagatayo or five states [two good ones as deva and manussa and these three] into which the humans pass on [gati] after death, only these three are mentioned as bad journeyings or duggati. To this a somewhat late 4th is added as asura = Titans or fallen angels [once rightful owners of the Taavatimsa heaven from where they were dexterously thrown out by Sakka, king of suras = gods].

vippamutto = immune from. prefixes vi + pa + rt. muc [mu~ncati = releases. Passive muccati = releases oneself] + ta. Note muc + ti > mutti = release. Also pamutti and vimutti.

cha = six | ca abhi.thaanaani = grave and serious crimes [like matricide,

patricide etc.] | abhabbo = incapable. Future pass. participle. Negative particle a + base bhav [rt. bhuv / bhavati] + ya [vya > bba]. kaatum = to do, commit. Infinitive. rt. kar + tu.m [kaatu.m and kattu.m].

11. Ki~ncaapi so kammaṃ karoti paapakam

kaayena vaacaa uda cetasaa vaa
 abhabbo so tassa pa.ticchaadaaya
 abhabbataa di.t.thapadassa vuttaa.
 idam ' pi sa'nghe ratanam paṇītam
 etena saccena suvatthi hotu.

Ki~nca api = even though | so kammaṃ karoti paapakam = he commits an evil deed

kaayena = through or with his body. Inst. sg. | vaacaa = through word. Inst. sg. of vaac. | uda = or cetasaa vaa = or through thought. Inst. sg. of cetas. [note stem form ceto- in cetovimutti].

abhabbo so = incapable is he [explained above] | tassa = its | pa.ticchaadaaya = for its concealment. pa.ticchaada: verbal noun. prefix pa.ti + rt. chad [chaadeti = covers] + a. C.f. rt. gah [ga.nhaati = takes] + a > gaaha | rt. caj [cajati = abandons] + a > caaga = abandoning.

abhabbataa = non-possibility. Abstract noun of abhabbo. Negative particle a + bhavya [bhabba] + taa. di.t.thapadassa = of him who has seen the state [di.t.tha + pada] Relative Compound [Bahubbiihi]. vuttaa = has been declared. p.p.p. rt.vac [pass. form vuccati = it is said] + ta > [uk + ta > v + ukta > vutta.

12. Vanappagumbe yathaa phussitagge

gimhaaṇamaase pa.thasmim gimhe
 tathuupamaṃ dhammavaram adesayii
 nibbaa.nagaamim paramam hitaaya
 idam ' pi buddhe ratanam pa.niitam

etena saccena suvatthi hotu.

Vanappagumbe = vana + pagumba = a bush in the jungle | yathaa = just as | phussita + agge = well- grown or reaching all over [literally reached up to the tips: from the verb phusati]. Elsewhere we discover the compound su + pupphita + agga, describing trees [paadapa.m]: meaning with well-flowering extremities. One can even honestly suspect here a confusion between phussita and pupphita.

gimhaanaamaase = gimhaane + maase = in a month of Summer. Case Compound | Pa.thamasmim = in the first | gimhe = in the hot season.

tathuupamaṃ = tathaa + upama.m = thus comparable | dhamma + vamaṃ = a noble doctrine | adesayii = he proclaimed. Aorist 3rd. sg. Aorist augment a + rt. dis [deseti / desayati] + i.

nibbaa.nagaamiṃ = leading to Nirvana. Case Compound. | paramaṃ hitaaya = parama + [m] + hitaaya = for the highest good.

13. Varo vara~n~nuu varado varaaharo

anuttaro dhammavamaṃ adesayii.

idam ' pi buddhe ratanaṃ pa.nītaṃ

etena saccena suvatthi hotu.

Varo = he who is noble | vara~n~nuu = vara.m + ~nuu = knower of the noble. ~nuu [~no > ~ nuu] from rt. ~naa [jaanaati = knows] | varado = giver of the noble | varaaharo = vara + aaharo = bringer of the noble.

anuttaro = he who is incomparable: negative an + uttaro | dhammavamaṃ = a noble dhamma | adesayii. [explained above].

14. Khii.naṃ puraa.naṃ navaṃ natthi sambhavaṃ

virattacittaa aayatike bhavasmim.

te khii.nabijjaa aviru.lhicchanda

nibbanti dhiiraa yathaayam padiipo.
idam ' pi sa'nghe ratanam pa.niitam
etena saccena suvatthi hotu.

Khii.nam = ended, terminated. p.p.p. rt. khii [khiiyati = terminates] + na. C.f. rt. haa [hiiyati = dwindles] > hiina | puraa.nam = the past | navam = new | natthi = there is not | sambhavam = an arising, genesis.

virattacittaa = viratta + cittaa = those with detached minds. Relative Compound [Bahubbiihi Samaasa]. viratta:prefix vi + rt. raj [ra~njati = delights in] + ta. C.f. rt. sic [si~ncati = sprinkles] + ta > sitta = annointed. aayatike = in a future [aayati + ka] | bhavasmim = in a state of existence. rt. bhuv + a > bhava.

te khii.nabijaa = those whose seeds [of existence] are destroyed. Relative Compound. khii.na. p.p. of rt. k [khiiyati = perishes] + na. | aviru.lhicchanda = those whose desires or longings do not sprout again. Relative Compound: aviruu.lhi + chanda. Neg. suffix a + prefix vi + rt. ruh [ruuhati = rises, sprouts]. Skt. viruu.dhin > Pali viruu.lhi.

nibbanti = are blown off. prefix ni + rt. vaa [vaati / vaayati = blows]. dhiiraa = the wise | yathaa + ayam padiipo = just as this lamp.

15. Yaaniidha bhuutaani samaagataani
bhummaani vaa yaani va anta.likkhe
tathaagataṃ deva-manussa-puujitaṃ
buddhaṃ namassaama suvatthi hotu.

Yaaniidha bhuutaani samaagataani bhummaani vaa yaani va anta.likkhe
[Both these lines explained above]

tathaagataṃ = the Tathaagata | deva-manussa = gods and men. Copulative Compound | puujitaṃ = honoured by. p.p.p. rt. puuj [puujeti / puujayati] + i + ta.

buddhaṃ = the Buddha. Acc. sg. | namassaama = we shall adore. Future

1st. pl. rt. na.m [namaami] | suvatthi = wellbeing [su + atthi] | hotu = let there be.
Imperative 3rd. sg.

16. Yaaniidha bhuutaani samaagataani
bhummaani vaa yaani va anta.likkhe
tathaagataṃ deva-manussa-puujitaṃ
dhammaṃ namassaama suvatthi hotu.

Yaaniidha bhuutaani samaagataani
bhummaani vaa yaani va anta.likkhe
tathaagataṃ deva-manussa-puujitaṃ

[These three lines explained above] dhammaṃ = the Dhamma |
namassaama suvatthi hotu [explained above].

17. Yaaniidha bhuutaani samaagataani
bhummaani vaa yaani va anta.likkhe
tathaagataṃ deva-manussa-puujitaṃ
sa'nghaṃ namassaama suvatthi hotu.

Yaaniidha bhuutaani samaagataani bhummaani vaa yaani va anta.likkhe
tathaagataṃ deva-manussa-puujitaṃ

[These three lines explained above] sa'nghaṃ = the Sa'nghaa | namassaama
suvatthi hotu = explained above.

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